



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

pressed in the laws of the indestructibility of matter and the persistence of force. The other do not.

3. The evidence for the alleged phenomena of occultism violates the principle of continuity and rational order in the development of human knowledge. Our knowledge of the X rays, for example, has been attained by a continuous progress every step of which lies before us in the history of science. We have every reason to believe that this is the law of all genuine discovery by the human mind. There is an overwhelming presumption against "discoveries" which both by their methods and their authors are cut off from this rational relation to the inherited totality of human knowledge. No one of the canons implied in these statements is perhaps a metaphysical or mathematical certainty. But they are all supported by a weight of presumption that has been accumulating in geometrical ratio for centuries. There is very little if any presumption in favor of either the competence or the entire good faith of human testimony to isolated and unusual occurrences. Such testimony therefore cannot create even a *prima facie* case for investigation until the alleged facts can be reproduced at will under conditions that absolutely exclude the more probable hypotheses of fraud or self-delusion.

Space fails me to speak of the long and valuable chapter on Hypnotism and its antecedents. The line between fact and fable is especially difficult of discernment for the layman here. Professor Jastrow hints, what I have always believed, that there is a considerable admixture of fable in the practice as well as in the theory of the school of Charcot. I hope that he will find occasion to speak his mind more fully. The study of involuntary movements makes visible to the eye as charted by an ingenious mechanism the unconscious movements of the hand and arm in the line of the direction of attention, thus proving conclusively that one notorious form of mind-reading may very well be muscle-reading. Two or three other chapters lie a little apart from the main theme of the book. Especially interesting is the account of Helen Keller's dream life in "Dreams of the Blind." In using the form *propagandum* has not Professor Jastrow himself fallen a victim to the fallacy of analogy of which he writes so instructively? PAUL SHOREY.

AÇVAGHOSHA'S DISCOURSE ON THE AWAKENING OF FAITH IN THE MAHÂYÂNA. Translated for the first time from the Chinese version by *Teitaro Suzuki*. Chicago: The Open Court Pub. Co.; London: Kegan Paul, Trench, Trübner & Co., Ltd. 1900. Pages, xiv, 160. Price, cloth, \$1 25 net.

Açvaghosha, as the author of the *Buddhacarita*, the famous poem on the life of Buddha, is well known to Western Buddhist scholars; but as the great Buddhist philosopher, who practically formulated the doctrines of the Mahâyâna school, he is almost unknown even to the best informed students of Buddhism. And the reason is plain. For, while the general study of Buddhism has made great advances owing to our increased knowledge of Pâli and Sanskrit, the history of its doctrinal development has never been thoroughly investigated. This latter task requires

great accumulations of material and a perfect command of the various Oriental languages in which these doctrines are recorded. Work covering so enormous a field demands unremitting and intense labor on the part of many talented scholars for a life-time. But we have not yet reached this stage in our Oriental researches.

To the Far-Eastern students of Buddhism, however, the name of Aṣvaghosha is perfectly familiar, and his position and significance in the history of Buddhist philosophy are duly appreciated. The theory most prevalent and almost universally accepted as an established fact among Western Buddhist scholars concerning the founder of Mahâyânism, is that Nâgârjuna was the author of the Prajñâ-pâramitâ doctrine, on which they think the foundation of Mahâyânism was laid. As a consequence of this fallacious hypothesis two grave errors naturally followed: first, the disregarding of the doctrinal development that took place previous to Nâgârjuna and thus paved the way for him; secondly, the identification of Mahâyânism with the doctrine of the Prajñâ-pâramitâ, which forms only a special branch of the former.

Among the many Buddhist thinkers prior to Nâgârjuna—and there doubtless were many—Aṣvaghosha stands forth most conspicuous. It was he really that gave a fixed direction to the general Mahâyâna movement emerging from the spiritual chaos which commonly follows after the disappearance of a great leader of thoughts. The religio-philosophical work of Aṣvaghosha now lying before us in its English form as *The Awakening of Faith in the Mahâyâna* remains a monumental work in the intellectual development of Mahâyânistic Buddhism. Yet apart from this, the book has a quite independent interest. For, according to the present translator, it is an attempt at unifying all the philosophical doctrines existent in India in Aṣvaghosha's time, such as the Sâmkhya, the Upanishad, the Vaiçeshika, and others, and so it will prove very important to students of Indian philosophy generally.

Aṣvaghosha most probably lived in the latter part of the first century before Christ, and seems to have been spiritual adviser to Kanishka, the great Gondophorean King of North India, and also to have been in some connexion with the Third Convocation in Kashmir. The present book was written by him presumably in the later years of his life and presents his maturest thoughts.

After Aṣvaghosha, Mahâyânism made steady progress along the lines sketched by him. The theory of the Prajñâ-pâramitâ or the Mâdhyamika school of Nâgârjuna is a development from Aṣvaghosha's conception of the absolute Suchness (*Bhûtatathatâ*); the idealistic, epistemological philosophy of Asanga and Vasubandhu, known as the Vidyavâda or Yogacâra school, which was hotly engaged in war with the Mâdhyamika, is also a consequence of Aṣvaghosha's conception of the relative Suchness, i. e., *Alaya-vijñâna*. We need not enter here into its further fruitful evolution in Chinese Buddhist speculations.

According to the translator of the present book Aṣvaghosha's philosophical merit seems to consist chiefly in his introduction of the three following doctrines

into Buddhism: (1) The conception of Suchness that laid the foundation of the Dharmakāya theory in the Mahāyānism; (2) The theory of the triple personality, which, though closely resembling the Christian notion of trinity, savors more of idealism; (3) The doctrine of salvation by faith, which also appears in the *Bhagavad-gītā*, and which constitutes at present the corner-stone of the Sukhāvati sect in Japan and China.

The present English translation of Aṣvaghosha is from the two Chinese versions made in the sixth and the eighth centuries of the Christian era. Unfortunately, these are now our only sources, the original Sanskrit having long been lost to the world. In India there is scarcely any hope of discovering it, as the translator surmises, but in some ruined monasteries of Nepal it may be found some time in the future, though so far nothing encouraging us to this belief is known.

The translator has made a careful comparison of the two Chinese texts. The book is furnished with an elaborate introduction treating of the life of Aṣvaghosha, the history of the Chinese versions, an outline of the author's philosophy, and also with numerous comments and a glossary explaining many difficulties for English readers. The translator confidently believes he has thrown much light on certain points in the development of Mahāyānism that have hitherto been left in utter obscurity. σ.

SOCIAL JUSTICE. A Critical Essay. By *Westel Woodbury Willoughby, Ph. D.* Associate Professor of Political Science in the Johns Hopkins University, Author of *The Nature of the State, Rights and Duties of American Citizenship*, etc. New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1900. Pages, xii, 385. Price, \$3.00.

The aim which the author of this work has in view is the ascertaining of the general principles of right which form the basis of the ethics of particular social systems. The task he has undertaken is "the determination of the absolute value of social institutions," and the statement in definite form of the principles "which should govern men in their efforts to adjust their lives to the highest ideals of right and justice." Professor Willoughby does not claim to have developed a new system of ethics. He has adopted in the main the position of T. H. Green and the later writers of his school, but he has endeavored to make a more comprehensive application of transcendental principles to the concrete problems of life than has hitherto been done. His special purpose would seem to be, judging from a remark made in the Preface to his work, to supply the material for enabling judgment to be passed upon "the justice of the demands so powerfully put forth in our day by those large bodies of thinking men and women who, grouped under banners anarchistic, socialistic, or communistic, are demanding a radical readjustment of social and industrial conditions."

The value of the inquiry into the general principles of right on which the whole discussion turns is the special topic of the opening chapter of the present work.